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cretions. The fact that Christianity has grown under these circumstances, and is to-day one of the strongest, if not the strongest, force in modern life, is one of the most convincing proofs of its divine claims.

Nevertheless, denominationalism has had its day, and the era of its decadence has begun. In the past it drew men into the Church ; in the future it will drive them out of the Church. Indeed, it is beginning to do so now. The old sanctions of ecclesiasticism are losing their force with thinking people. The Christian denominations are in a state of flux ; religious opinion and belief are in a condition of chaos, out of which nothing is certain and everything is possible. And, as in the case of all chaotic movements, so in this, many strange and counter tendencies exist side by side. There is the reactionary backward movement towards a mediæval conception of dogma and ceremony which is so puzzling in this materialistic age, and there is on the other hand the movement away not merely from all settled creeds and dogmas, but from every vestige of organized Christianity. This movement divides itself up into a number of smaller movements, and we have as a result the new theology in its more orthodox manifestations, liberal Christianity of all grades, free religion, agnosticism, and infidelity. Now, what the leaders of Christian thought should do in this crisis is to provide temporary, though safe, intellectual bridges over which men may travel from the old and outworn denominational conceptions of Christianity to the new and unknown conception of it that is to be. The human mind cannot rest upon negations ; it must grasp something positive ; else it will sink under the black waters of pessimism and die. And it is here that many of the leaders of the progressive movement in theology have erred. They have not only torn down more than was necessary for their day and generation, but they have torn down much more vigorously and effectively than they have built up. They should remember that although truth is mighty, and will finally prevail, its day of triumph cannot be hurried nor anticipated. The Church of the future, with its larger view of truth, will come in the future, not to-day. What we of the present hour need to do is to wisely discern the signs of the times, and find some feasible *modus vivendi* for the traditional forms of denominationalism and the newer and better Christian consciousness of the age.

JAMES B. WASSON.

VIII.

ANIMAL INTELLIGENCE ILLUSTRATED.

THE article in the last REVIEW on the intelligence of animals brings to my mind a little incident that is related of a late distinguished gentleman, who, though eminent as a statesman and constitutional lawyer, prided himself especially upon his scientific attainments and the local celebrity he had won as a naturalist. He was a firm believer in the possession of reason by most of the four-footed creation, and he considered their intuitions and instincts keener and less liable to error than those of man. Being, on a certain occasion, invited to deliver an address before a scientific association, he chose for his subject "Animal Intelligence," and in the course of his remarks adduced the instance of a cat of remarkable sagacity which had quartered herself upon his family. She was an unbidden guest, and an unwelcome one, for she was continually under foot, in all parts of the house, but particularly upon the front door step. No visitor ever rang the entrance bell but puss was there to greet him ; and the door mat was her favorite couch at all hours of the day and night. At last she became so intolerable a nuisance that the statesman determined to be rid of her ; but not desiring to have her blood upon his hands, he hit upon the expedient of taking her with him on his next visit to New

York City, and there leaving her on some crowded thoroughfare. The distance was forty miles, and the cat not having, as he supposed, the keen scent of the dog, she would never find her way back to again decorate his door mat. He acted on this resolution, but, wonderful to relate, when he mounted his front door step on his return at night the obnoxious puss was there to greet him. He recounted the incident in his address, and, enumerating the number of creeks and rivers the cat had been obliged to swim, he called special attention to it as a striking instance of the remarkable intelligence, sagacity, and local attachment of her species. There was a decided snicker in some parts of the audience when he told this story, the occasion of which was as follows : Two young men, living in the neighborhood, had gone to the city upon the train with the statesman, and observing that he had the cat in the basket, and suspecting his intentions, they irreverently decided to play upon him a practical joke. Following him from the railway station, they noticed that he turned down Fourth avenue, and there, in an alleyway, opened his basket and gave the cat her freedom. He was no sooner out of sight than they caught the not unwilling creature, and putting her into another basket took her home by an early train and deposited her in her accustomed place on the statesman's door mat. The incident came near to ruining that gentleman's reputation as a naturalist.

DANIEL WINTHROP

IX.

CHURCHMEN AND REFORMERS.

"ACCORDING to the laws of evolution, confirmed by history, every advance in religion is the development of something going before. . . . According to the principle of evolution, every growing and productive religion obeys the law of heredity and that of variation. It has an inherited common life, and a tendency to modification by individual activity."

It seems to me that the above statement, made by Rev. James Freeman Clarke in an article entitled "Why I am Not a Free Religionist," in the October number of the *NORTH AMERICAN REVIEW*, is a correct one. Some of the illustrations of it in history may be stated thus : Jewish monotheism grew out of polytheism ; Christianity out of Judaism ; Islamism out of Christianity, insisting on monotheism by exclusion of the worship of Mary and Jesus ; Protestantism out of Roman Catholic Christianity ; Unitarianism out of Orthodox Protestantism ; and now, the idea and its embodiment which (for want of a better name) are called Free Religion, out of Unitarianism. All these changes, as Dr. Clarke justly says, are modifications of a preceding system by individual activity, the activity of Moses, Jesus, Mohammed, Luther, Channing, Parker, Frothingham. But Dr. Clarke not only represents Free Religion as out of this order of development, but he neither expresses nor implies the fact which explains these transformations, namely, that each of them was formed by elimination of somewhat that investigation had shown to be unsound in its predecessor. These changes illustrate the law of variation.

The law of heredity, "the inherited common life," is shown in each successive change by its insistence on righteousness as the thing indispensable in religion. Character before creed is the idea of those who are now stigmatized as heterodox by the churches ; and, after the Free Religious Association has for twenty years been preaching "Freedom, Fellowship, and Character in Religion," a minority of Dr. Clarke's own denomination in the West are making it conspicuous as their standard, not without protest and apprehension on the part of the majority.